



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

quarrels, seems almost an intrusion. One cannot help reflecting, too, that the wars between England and France were an almost unmitigated evil, morally and otherwise, to both countries; and it would seem that the mutual training of France and England in valor bears only a very general relation to that splendidly humane and civilized courage which the former country, to say nothing of the latter, has exhibited throughout the late ordeal. Modern France seems to one not so much the outcome of a clearly traceable evolution, an evolution largely influenced by chivalrous wars with England, as a variation, a "sport" in nature's process of nation-making. France reveals civilization in a form more heroic than we had thought could be produced by the known forces.

What the theme seems to require is a somewhat more abstract treatment—a larger handling.

But as to the poem on "The Dead King"—a tribute to a personality, a type of character—the case is quite different. This is complete and satisfying. One wonders, not whether the poem is worthy of the subject, but whether the subject is worthy of the poem. And who in the world, except Kipling, could so move and amuse us with a poem about John Bunyan? "The Holy War" is satire, but it is satire that touches the heart.

Of more pungent satire there is no lack. Exaggeration is, of course, of the very nature of the satirical art; and they are fools who take it amiss. Satire aims not at *the* truth but rather at *a* truth; and "The Female of the Species" is an almost perfect piece of its kind. So is "Natural Theology," with its broader lesson, and its charming expression of vital truth in doggerel verse.

No poet has a wider field to range in, or finds more interest in life than Kipling—because he is moral, and because his morality is not the morality of the pulpits but the morality of "If." He has written a volume of poems more virile in thought, more resonant in versification, more varied in its appeal, than any poetic work that has appeared since *The Seven Seas*.

THE MASTERY OF THE FAR EAST. By Arthur Judson Brown. New York: Charles Scribner's Sons.

As the title of a book which contains so much besides political discussion, *The Mastery of the Far East* is rather misleading. About Korea, the country, its people, its history, its economic conditions, its religious beliefs, its progress toward Christianity, the author writes very discursively, and he extends the same method of treatment to his discussions of Japan and of China. A certain want of decisive judgment, of adequate evidence or of adequate summing up, sometimes leaves the reader puzzled or dissatisfied. Thus, after writing much about the good and bad traits of the Korean people, the author practically dismisses the subject with the remark that all peoples have their faults, and that the Koreans are human. To estimate a whole people justly, is notoriously difficult, yet in such an attempt it is not unreasonable to expect that a little more definiteness should be attained.

An informing and also a somewhat entertaining book mainly about a little-known land and people, *The Mastery of the Far East* demands considerable patience of the reader. In acquiring information of real

interest and value, one must traverse many pages of the not very profitable early history of Korea; one must peruse accounts of matters already fairly well understood (such as the causes and progress of the Russo-Japanese war); and one must read many discussions that lead to no very definite point, and that present no sufficiently full or systematic summary of facts to permit the formation of very definite opinions.

The most interesting parts of Mr. Brown's book are those in which he gives his own testimony, based upon personal observation, or registers his own opinion. Thus, as to the Japanese occupation of Korea, the author's remark that the civilian immigrants who poured into that country after the war with Russia were not the best type of Japanese—that they were in fact comparable to the lawless Americans who did their ruthless pleasure in Alaska, or to those dissolute and brutal fellow citizens of ours whom Mr. Taft found in the Philippines—is really illuminating. And his opinion that the Japanese were not only justified by national necessity in taking Korea but are likely on the whole to benefit the Koreans, is important. Without going quite the length of saying, with the author, that “in the evolution of the race and the development of the plan of God, the time had come when it was for the best interests of the world and for the welfare of the Koreans themselves that Korea should come under Japanese tutelage,” one may agree that Mr. Brown's position in this matter is logical, and that it is on the whole well-supported by the impressions of Japanese and of Koreans which his book in many different connections conveys. Throughout the whole work, the author's honesty of purpose, and his intimate knowledge of many of the matters of which he treats, are manifest.